

A Few Bible Facts for Those Who do not Believe in the Destruction of the Wicked, to Answer.

How can we know brutes die, if "to die" is not the extinction of conscious existence? Ecc. 3: 9, 20, he says they die alike. Has death ever been explained to mean endless life in misery; if so, where? Prov. 15: 10; 19: 16; Jer. 31: 30; 2 Chron. 25: 4; Ezra 3: 18, 19, 20. I could give a great many more references that go to show it does not; but I don't think it necessary at present. Deut. 30: 15, 19; "I set before you life and death. Ps. 7: 11, 12; "If he turn not he hath prepared for him the instruments of death." Prov. 2: 18; 5: 5; 7: 27; 8: 36; 14: 12; If any of the holy prophets knew that the death of the wicked was eternal torment, please give the reference. I am seeking for information.

Matthew 4: 16; John 5: 24; 8: 51, "If a man keep my sayings he shall never see death." Does this not have reference to final death? Rom. 5: 21; 6: 16, 21; "For the wages of sin is death, but the gift of God is eternal life." Rom. 7: 5, 10: 13; 8: 6; 1: 32; 2 Cor. 2: 16; 7: 10; Heb. 2: 15; James 1: 15, "Sin when it is finished bringeth forth death."

Rev. 2: 11; 20: 6, 14; 21: 8; "Unbelievers and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." Destroy, Ps. 5: 6; 52: 5, "God shall also destroy thee forever, and root thee out of the land of the living. Ps. 145: 20, "The Lord preserveth all them that love him; but all the wicked will he destroy." Ps. 9: 5; 37: 38; "The transgressors shall be destroyed together." 2 Peter 2: 12; "But these are natural brute beasts, made to be destroyed." 1 John 3: 8; "For this purpose the Son of God was manifested that he might destroy the works of the devil. Rev. 11: 18; "That thou shouldst destroy them that destroy the earth."

Destruction—Job 31: 3, 23; "Is not destruction to the wicked; Job 21: 30; "The wicked is reserved to the day of destruction." Ps. 73: 18; 103: 4; Prov. 10: 29; 21: 15; Isa. 1: 28; "The destruction of the transgressors and of the sinner shall be together; and they that forsake the Lord shall be consumed." Math. 7: 13; "Broad is the way that leadeth to destruction." Rom. 9: 22; "Vessels of wrath fitted for destruction." 1 Thes. 5: 3; 2 Thes. 1: 9; "Be punished with everlasting destruction." Peter 3: 16; "Wrest the scriptures to their own destruction."

These terms destroy and destruction are used five hundred times. They are synonymous with death, when applied to man and beasts, except in a few texts where they, like many other words, are used figuratively.

Perish—Ps. 49: 12; "Man being in honor, abideth not: he is like the beasts that perish." V. 20, "And understandeth not, is like the beasts that perish." V. 19; "He shall go to the generation of his fathers; they shall never see light." V. 14, 15; "Like sheep they are laid in the grave * * * death shall feed on them * * * but God will redeem my soul from the power of the grave." Job 20: 5, 7, The triumph of the wicked is short * * * He shall perish forever. V. 9, "The eye also which saw him shall see him no more." Ps. 10: 16; 92: 9; 23: 7, 20, "The Lord knoweth the days of the upright; and their inheritance shall be forever. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke shall they consume away."

Isa. 41: 11, 12, "Shall perish * * * be as nothing, and as a thing of nought." Job 6: 18; "They go to nothing and perish." Ps. 104: 35; "Let the sinner be consumed and let the wicked be no more." Ps. 59: 13; "Consume them in wrath, consume them that they may not be."

I could refer to several hundred passages more that would help to prove that the wicked will be destroyed, shall perish, go to perdition, be consumed, be devoured, be slain, blotted out, hewn down, lose their lives, come to an end, shall not be, shall be cut off, ground to powder, broke to pieces like dross, shall be nothing, and nought, burnt up and nothing left.

Now would it not be right after seeing hundreds

of passages that say "they shall die," "perish," "be ashes under the sole of our feet"—I say would it not be right and be wisdom upon our part to examine all these words and see what they mean, and especially examine those few passages that seem to squarely contradict these words. Ought we not examine and see if the wicked can come to naught, be nothing, be no more, be ashes under the soles of our feet, and still burn forever and ever, cast into everlasting fire, eternal fire? Does the Bible contradict itself, or do we not understand these phrases, which? We find several hundred passages that prove destruction, and only about fifteen that go to show that they will burn forever. All but four or five are in the parables and figures used by Christ. And I believe all good critics claim that figures and parables are not safe to settle a doctrine upon. John says 16: 25; "These things I have spoken to you in proverbs, but the time cometh when I will no more speak in proverbs, but I shall show you plainly of the Father." Matthew 13: 34; "Without a parable spake he not unto them." Now in Mark 4: 34, "And when they were alone he expounded all things unto them." But not much of this "expounding" is written. Hence most of them are parables. Hence fire is a symbol of destruction *Forever* and *everlasting*. "Forever," many times, in the Bible, is used in reference to things that have an end. For proof: Jonah 2: 6; Isa. 34: 9, 10; Hab. 3: 6.

All lexicographers admit that forever and everlasting could properly be translated age and age-lasting. In the marginal column of King James' translation it is age and age-lasting. The emphatic Diaglott gives it age and age-lasting, and some places it thus appears in the new translation. If this be the meaning of these words, this clashing seems to disappear. This forever and everlasting has reference to the age of the destruction of the wicked. When will that be? Peter says: "The heavens and earth which are now * * * are reserved unto fire against the day of judgment and perdition of ungodly men."

The wicked will be burnt up when the heavens and the earth will be burnt up; then, after they are burnt up, all things will be made new. Is not that the time the wicked will be ashes under the soles of our feet? But some say that if everlasting when applied to the wicked means an age, does it not mean an age when it has reference to the righteous? Certainly. Then they say if it has an end when applied to the wicked, does it not prove that the righteous will come to an end? No. Not if the word means an age. If you could prove the age of the righteous would come to an end as we can prove the wicked will come to an end, then you would have a point worthy of consideration.

But says one, can you prove the reign of the righteous will have no end if forever means an age? Let us see if we can't prove that this age will have no end. Luke 20: 36, "Neither can they die any more." 1 Cor. 15: 42; "It is raised in incorruption." V. 52, "The dead shall be raised incorruptible"—"this mortal shall put on immortality"—"death is swallowed up in victory." 1 Peter 1: 4; "To an inheritance incorruptible—that *fadeth not away*, reserved in heaven for you." 5: 4, "Ye shall receive a crown of glory that *fadeth not away*." "Heirs and joint heirs with Christ." Rom. 8: 17. Does this not prove that they will not come to an end?

Now look at the age of the wicked. "They shall be no more," "destroyed without remedy," "utterly perish and perish as the beasts," not be written with the living," "not see life," &c. Does not this prove that their age will have an end? Brethren please examine this carefully. Look up the references. I gave a great many references in order to save space. I am open to conviction. If this is not the truth, cut it to pieces. But do it with the sword of the spirit. Don't dishonor God by saying it is none of our business. I say dishonor God, for would they, the Apostle and prophets speak of these things to their hearers and hand them down to us if it was none of our business? God forbid.

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The Irreverent Spirit.

BY REV. A. T. DUNN.

Whether or not we join in the word lately spoken, that "This is the most irreverent age the world has ever known, and America the most guilty of it," we cannot deny that there is among us a vast deal of this spirit, and we are obliged to share in its fruitage. The "holy sense" seems dull. The heart does not respond to the call for holy thought and sacred service. Sacred themes are frequently treated with lightness and jest, while service for so called worship is too often stripped of anything markedly religious. Sacred days are set aside with impunity, and even the Lord's day is imperilled by its treatment at the hands of its professed friends.

Sacred places are more and more becoming secular; and the veil of separation is not only drawn back, but too often is it actively withdrawn and destroyed. As a rule the house of God no longer possesses that holy influence which is peculiar to a sacred place. Listening to the demands of the times, church furniture is being differently constructed. The pulpit is on wheels, the platform furnishings are portable, the pews are easily removed; the prayer room is conveniently transformed into a restaurant, and the other appointments of the church are made to serve the purpose of a moderately well-planned opera house. We all know, only too well, that we can scarcely meet for prayer in accustomed places without visions of fan-drills and corn balls, or fancy work flitting before us.

This is a tendency of steady growth, and we well may ask, "To what extent will it go?" It has a sadly firm hold upon the sympathies of many, and in too many cases it has already worked its ruin. If such irreverence has not directly injured those who have participated in it, it has planted the seeds in the hearts of many of our children, until now our church vestries are to them little more than play-rooms, and the house of God an ordinary public building. It is to-day a question for most serious consideration, whether, if these things are to be provided by the churches, there should not be provision made for them in suitable rooms and proper appliances, and the building which is designed for worship kept expressly for that purpose.

Our Friends of the Roman Church in their rules and practice put us to shame. I stepped within a little chapel on a side street in Montreal one week-day morning and watched the worshippers as they came. It was not the hour of public service, but they came as individuals to spend a few moments in devotions. They entered reverently, with uncovered heads, crossed themselves, and passed in silence to a rough, uncovered bench, where they sat in meditation and prayer. No audible word was spoken, no voice was heard, and there was scarcely the sound of a footfall; but each alike was conscious of being in a sacred place. That room had been kept for generations as a place of worship, and no one could have treated it otherwise than with respect and reverence.

It were well if our houses of worship were closed to everything that does not directly contribute to strengthen and deepen the spirit of worship, so that each visit paid should result in a blessed meeting with God. The spirit of irreverence endangers all departments of life, and cannot be supported without great loss of moral and spiritual power. If we would develop personally in Christ-likeness, and secure the blessings of a holy life, we must resist the spirit of irreverence, and retain the idea that at least some places are holy, some services specially sacred, some offices and appointments divinely ordained for holy purposes.

We can do more good by being good than in any other way.—Rowland Hill.

Holiness, as well as pardon, is to be had from the blood of the cross.—Berridge.

Our years, our debts, and our enemies are always more numerous than we imagine.

The greatest outcome of an age are its best thoughts: it is the nature of thought to find its way into action.

A man at his wit's end is not at his faith's end.—Matthew Henry.